WESTERN DESTINY

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Austin J. App

RACE IN ANCIENT GREECE
Roger Pearson

THE RICHARD WAGNER CASE
Frank Collin

THE TRUTH ABOUT RHODESIA
Ian MacNish

THE CONSTITUTION OF AMERICA
Edward Langford

WINTER IN THE GERMAN ERZGEBIRGE

VOLUME X NUMBER 10 DECEMBER, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

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This month's cover picture shows the llittle village of Tafel under thick winter snow in the beautiful German Erzgebirge, now behind the Communist Iron Curtain. It is taken from "Ruf der Heimat," (Call of the Homeland) a book published by Druffel Verlag, Leoni am Starnberger, Oberbayern, Germany, devoted entirely to photographs of the East German territories which now lie behind the Communist Iron Curtain. The continous line of barbed wire and machine gun posts which runs through the centre of Europe is very real, and even while we celebrate this Yuletide we should not forget those of our kinsfolk who are entrapped behind it, nor those who have died while trying to escape across it. This is the twentieth Yuletide that the people of Tafel will spend under alien Communist domination!

Letters

Dear Editor:

I am very impressed with your fine magazine, especially your articles by revisionists and on art: art because that is my profession. However, in the September issue of WESTERN DESTINY a book entitled *American Liberalism and World Politics* was reviewed by Andrew Paul, who stated: "Liberals preached no wars, no policies, no fighting." Yet the American liberal in the late 1930s and early 1940s were international interventionists.

JOHN GNATER
Easthampton, Mass.

Dear Editor:

Thank you for your article "The Nordic as an Ideal" by the late Byram Campbell. I have never had any desire to differentiate between members of our White race on grounds of supposed superiority or inferiority, and in fact am of Mediterranean extraction myself. Yet the study of subgroups within the White race has always intrigued me, and I am quite willing to go along with Byram Campbell's argument that the Nordics "present our peculiar White characteristics in heightened form. They stand for us in our uniqueness." Unfortunately, however, Nordics are only too often so comfortably ensconced in their northern isolation, as to shrug off the challenge to our race, and those who defend the White race are more often Mediterraneans, Alpines and others . It is high time the Nordic woke up and joined the battle to defend the White race. Certainly the purest of Nordic countries, the Norwegians, Swedes and Danes, although so advanced in so many ways, seem altogether too "progressive" to be interested in preserving their own race. What is the answer?

ANTOINE DUVAL
Paris, France

Dear Editor:

"Classic and Contemporary" by Edward Vargas was the finest article he has ever written for WESTERN DESTINY. However I want to take exception to his reference to Ayn Rand as an "eloquent exponent of permanent national values." E. Merrill Root, writing in *American Opinion,* also made a favorable comment about her. I confess I do not know very much about Ayn Rand, but what I do know is sufficient for me to confidently state that she does not deserve favorable mention in W.D. I believe the fascination over her stems from her opposition to collectivism and her belief in individualism; with these concepts, most of us could agree. But in her book of essays, *The Virtue of Selfishness,* she devotes a whole chapter to describing racism as "the lowest and most primitive form of collectivism." She describes theories (or, more correctly, facts) of racial supremacy as "thoroughly refuted by history and science." Her concept of "freedom" does not coincide with a healthy individuality, but rather resembles the beatnik who having saved up his welfare checks now decides to open up a business—and to hell with everyone else!

JOSEPH S. SIMPSON
Howard College, Birmingham

Dear Editor:

One topic you have ignored: the world population explosion. Yet this is surely the most serious of all problems. In the 1930s the so-called underdeveloped nations were food exporting countries, exporting eleven million tons of grain annually. Yet this year the same nations will import twenty-five million tons of grain, to feed their greatly enlarged populations. And this has to be paid for largely by the developed nations. It is not the financial burden of carrying the enormous and still expanding population of these regions that concerns me, so much as the obvious fact that as the underdeveloped countries grow yet more over-crowded, the clamour to export their surplus population to our country will become more insistent. The mass migration of Indians, Pakistanis and West Indians to Britain is the first augury of the future. The coming Cuban migration to the U.S.A. may be regarded as a similar forerunner of the gigantic wave of surplus population which will one day engulf us, if the population explosion in the backward countries cannot be checked.

JOHN B. DAY
Chicago, Ill.

We carried a good article on the population explosion by Dr. Kephart in our February issue! Ed.

FALSE NOTES IN VIETNAM

Mr. Paul Scott, the columnist, recently heard some of the dull notes sound through the ringing enthusiasm which we hear from Washington regarding Vietnam. Below, we reprint much of his interesting column.

First, however, we remind our readers that Mr. Johnson is able to gain wide support personally because of his war (which he refuses to declare to be a war)—only because the mass of the people consider it to be anti-communist. This support, he confidently believes, will be enough to keep his Administration in power through 1972.

Mr. Johnson's political strategy, of course, is thoroughly fraudulent because it assumes his ability to promote radically anti-Conservative domestic policies with the momentum of Conservative support for his anti-communist policy in Vietnam.

Conservatives, of course, oppose the Great Society's domestic program almost totally. It is well to remember that there are far too many aspects of the Vietnam War which all responsible Americans must also oppose.

For one, the war is being fought with the wrong troops. We see no sense whatsoever to the use of White troops while 400,000 of Chiang Kai-Shek's troops remain unused, yet willing, able and eager to be entrusted with a combat mission. Already at least 1500 Americans have been killed in Vietnam. Why expose the best of American youth to the danger of death, disease and inter-racial marriage? Indeed, it is estimated that in the next year there will be 5,000 of such marriages and many more halfbreed children, many of whom will be adopted by families in the United States.

For another, the War is being fought the wrong way. Even ex-Air Force Chief LeMay has objected to our air strategy which, incredibly, is not directed against the industrial plants, ports, power plants and other resources that keep the enemy in the War.

There is also the matter of the trade that is being carried on by our "allies" with the North Vietnamese.

All of these indications of gross irresponsibility, if not criminal policy, are yet secondary to the main disaster which is raised by Mr. Scott: it is clear that, although the extreme Left is emotionally opposed to the War, it stands to reap great political benefits from it. It is no exaggeration to say that, unless decent and patriotic Americans can rise up and overthrow the regime of culture distortion—whether it is exemplified by Lyndon Johnson, Hubert Humphrey or a similar puppet of the Republican Party—the Left will revolutionize America, notwithstanding its opposition to the War in Vietnam.

The Paul Scott column follows:

WASHINGTON—Richard Goodwin, the free-wheeling former White House aide, is undertaking a private mission for the Johnson administration from his new college vantage point.

He is going to give future "direction" and "guidance" to the student revolution now brewing on the college campuses.

According to administration security authorities, Goodwin will seek to unite the left-leaning student movements behind the more revolutionary programs of the Great Society.

First major objective of Goodwin, now on the staff of the Institute of Advanced Studies, Wesleyan College, Connecticut, will be to put a damper on the differences over U.S. Viet Nam policy and channel this student protest effort into support for the administration's social programs.

Administration officials . . . point out that the major group operating behind the scene of the Viet Nam protests is the Students for a Democratic Society and that its members are in general agreement with the more revolutionary educational and anti-poverty projects of the administration.

The New Alliance

This coming link between the administration and the left-leaning student groups is also hinted at in the latest issue of "Liberation," the radical publication that the SDS and other far-left student groups quote as their bible.

In an article entitled "Another Left," the magazine pinpoints this new combination of forces, reporting:

"We must patiently, tolerantly, and through the most diversified, experimental forms, begin to bring hundreds of thousands of Americans into a conscious, revolutionary, and non-violent movement for a New Society.

"In the months and years ahead, this general movement will gain strength from three dynamic and foreseeable sub-movements.

"1. The movements to bring together in a genuine alliance the most militant and self-aware individuals among the Negro and the poor white. . . .

"2. The movement to revolutionize the public education system of this country, which can result in a thorough reorientation of the very meaning, methodology, and purpose of organized learning. This movement can turn out colleges and universities into authentic social-interested and directed communities for both students and teacher-scholars alike.

"3. The movement to bring into being within the central cities of our largest metropolitan centers, entirely new communities. Such communities would be dedicated to creating fully-integrated, mixed income social units."

Matching Goals

Significantly, all three of these movements were either launched by President Johnson's Great Society program or are being supported with massive injections of federal funds under it.

An intensive reading of the legislative history of the President's anti-poverty, higher-educational, and urban redevelopment programs will show that many of the administration's objectives are very similar to those of the radical student groups.

The views of these student groups are also close to the private goals expressed by Health, Education and Welfare Secretary John Gardner, one of the key administrators and policy makers of the Great Society.

Administration officials who have worked with Goodwin, a ghost writer and policy maker for both Presidents Kennedy and Johnson, say that he has the ability and contacts to organize these radical student groups into "shock troops" for the administration.

Associates of Secretary Gardner stress that the guidelines he is drafting for the multi-billion-dollar school program will encourage rather than check these students' activities.

This Goodwin-Gardner combination could produce some revolutionary changes not only on the campus but in our way of living.

Decent Americans support the apparent anti-Communist intent of the war in Vietnam and back up the American troops which have been sent there, whether sent there wisely or not. But it is becoming vividly obvious to all Americans that the Johnson Administration has not the slightest intention of backing up the American boys in Vietnam; that it will sell them out, not only at the conference table (this we predict categorically—assuming that we ever get that far) but also here at home, as it prepares to foist the noxious programs of the extreme Left off on the long-suffering American people as its "Great Society," using traitors, misfits, sex deviates, dope addicts and assorted other riff-raff as its advance guard.

This Administration's intentions in Vietnam ring as true as its new coins.

—E.L.A.

OFF-YEAR ELECTIONS

The off-year elections have shown that whenever the Republican Party endeavors to hide from the responsibility that it has to express the spirit of the age, it comes to grief.

This was proven in New York, where a politically ambitious millionaire named John Lindsay sought and received endorsement of the most radical Leftist organizations in the most Leftist of American cities, and won a dubious prize, while dooming the Republican Party of that state to continued political impotence and estrangement from the invigorating effect of real issues. Lindsay may have become a hero to motley Leftists and liberals of assorted colors, but his career will stop in New York, in spite of the nationally-organized, well-financed effort to make him appear as the "Gray Hope" of the GOP. (Note that we omit reference to any lighter color in deference to the prejudices of the gentleman involved.)

The vote of over 300,000 which was captured by Mr. William F. Buckley, Jr. was, surprisingly, mainly from Democrats and not Republicans, as was expected. The usual explanation is that these were Irish and Italian Catholics, who voted for Buckley because he, too, is Catholic. We, however, believe that Buckley received these votes because of his stand against school bussing. It was, in other words, the race issue.

In Virginia, the blind Republican leaders of that state thought that they would try on the "New Look" so ardently recommended by such oracles of unbiased political wisdom as Walter Lippmann and Roscoe Drummond, and came also to grief, thanks to the efforts of Messrs. William J. Story, Jr. and George Lincoln Rockwell, who easily took away from the GOP candidate almost 80,000 votes—far more than enough to win. This was in spite of the endorsement of Eisenhower and Nixon. Indeed, the clear statistics show that if the Republicans had been intelligent enough to nominate a Conservative, instead of the integrationist they did, they would have won! The Republicans are not likely to make the same error again.

It was also clearly proven in New Jersey. State Sen. Wayne Dumont, Jr. lost to Gov. Richard J. Hughes. The only issue in the race was whether or not a pro-Viet Cong professor should be fired. Both candidates feared to mention civil rights because both were hoping for Negro votes—the Republican hope, of course, was foolish. The result: an overwhelming defeat for the Republicans.

The destiny of the Republican Party is clear. To attempt to thwart it means only needless confusion. The GOP is meant to be the political expression of the heirs of those who created and built this Nation. And even as some experiment with this verity, the times irresistibly fashion themselves into the shape of the future.

—E. L. A.

THE CHURCH AND OUR RACE

Patriots who are anxious to preserve the White race as a race—and the right of survival must surely be one of the most basic of all human rights—are growing annually more concerned at the attitude adopted by those who hold the leading positions in the Christian church today.

Repeatedly, statements are made by prominent members of the clergy, which challenge the basic and fundamental right of racial survival, and let us remember, genocide can be committed by enforced integration and miscegenation as well as by actual violence and mass murder.

And now the Primate of England, the Archbishop of Canterbury, has joined the chorus which attacks those who would preserve the separate identity of the races of man, which surely God—working possibly through Evolution—saw fit to make as they are. Further, he has counselled that brother shall fight with brother, and kinsman against kinsman. What sort of Christianity is this?

Yes, Dr. Michael Ramsay, Archbishop of Canterbury, speaking in London to the British Council of Churches, on 25th October, said: "Our country has obligations to Rhodesia. If our Government thought it practicable and desirable to use force in discharging not a new but a continuing obligation to Rhodesia, then as Christian people, unless we are Pacifists, it would be right to say that force should be used."

Very high sounding that pronouncement seems. But let us study it just a shade more closely. Dr. Ramsay was referring of course to the move to impose a multi-racial system of government on Rhodesia, against the wishes of the present government of that country, which was overwhelmingly elected into power by a legitimate and legally conducted election, the correctness of which has never been questioned. This government is a White government, and the White people of Rhodesia are overwhelmingly British in origin, most of them with close

family ties in Britain. How does the Archbishop of Canterbury preach it as a Christian duty that the relatives of Rhodesians in Britain should now be sent to fight and kill their own close kin in Rhodesia; just because the latter and the latter's properly elected government have chosen to demand independence from Britain—in the same way as America chose independence in the eighteenth century—rather than accept multi-racialism and mongrelization?

No. It is high time indeed that the prelates and priests of the church should realize that, as Commander Ian Macleod said in his recent article in WESTERN DESTINY, entitled "A Western Interpretation of Christianity," Nordic man stands in direct communication with God, through the medium of his own conscience, and needs no esoteric priesthood to dictate to him the will of God. The Reformation was the protest of the nations of northern Europe against priestly attempts to distort religion, and to exploit the sanctity of religion to appoint themselves as a superior class on earth—a protest against the attempt of priests to dictate to others as though they alone understood and could interpret the mind of God. Bibles were then translated and made available to the public, just to prevent this sort of humbug.

True, the Archbishop is still entitled to *his* view of God's wishes. But if his view is that brother should be sent to fight brother, to enforce the mongrelization creed, we can only suggest that he ought not to be Primate of England. One thing is sure, however, God did not make him Primate of England, for that post is a political appointment, and leaderse of the Anglican church are appointed by the Prime Minister for the day. So presumably the Archbishop is quite as fallible as those who selected him for that position. And we already have seen quite enough of *their* views on the racial issue.

LT.-COL. GAYRE OF GAYRE

The Editors of WESTERN DESTINY last month had the pleasure of sponsoring two lectures, in Los Angeles and San Francisco respectively, by Lt.-Col. Gayre of Gayre, celebrated editor of *The Mankind Quarterly*, the international publication dealing with Ethnology and Racial Differences.

Colonel Gayre, one-time Professor of Anthropo-geography at the University of Saugar, India, and former Educational Advisor to the Allied Military Government in Italy (and subsequently Germany) has travelled over one hundred thousand miles in Africa since last October alone, and is particularly well acquainted with the current affairs and problems of Rhodesia and South Africa.

His lectures, which dealt with the ethnic development of Africa, and the ethnic background to the present political stresses in that country, showed how the population of Africa actually comprises many diverse races and mixtures of races, and that it is erroneous to talk of Africa for the Negroes, since historically and in fact the Negroes can lay claim to only a small portion of the vast African continent. Dutch (Boer) settlers arrived and settled Cape Province long before any Negroes ever entered that land. Colonel Gayre's lectures were greatly appreciated by all who attended, and we have since received many compliments and requests to organize similar talks—and in particular to persuade Colonel Gayre to return again at a later date, if possible.

Copies of Colonel Gayre's publication, *The Mankind Quarterly*, may of course be obtained from THE NOONTIDE PRESS.

LEIF ERIKSON PICNIC

Leif Erikson day was celebrated by the editorial staff and readers of WESTERN DESTINY at a convivial gathering in Orange County, California. After a brief talk by the Editor of the significance of Leif Erikson's discovery of America in the early years of the twelfth century, genuine Viking-style mead (sweet to taste since the Vikings had no sugar and so had to use honey instead) was served to all, and it was late afternoon before the picnic finally broke up: the cold and overcast weather doing nothing to deter spirits, since, as it was pointed out, this was nothing to the weather that Leif the Lucky, as he was called, had to put up with when crossing the north Atlantic from Iceland to America via Greenland.

WESTERN DESTINY hopes to organize further lectures and social gatherings of this type, and we would like to let you know now, that we plan a nation-wide convention in 1966!

A Warning from the Timeless Sagas

Brother shall fight brother, and be each other's death,

Sister's children shall forget their kinship;

It is evil in the world, serious immorality,

No man will spare another.

The Voluspa, 45

Economics And The Corporate State

by BRIAN COYLE

Private enterprise and competition is a vital element in a vigorous economy; but private interests should never be permitted to achieve such international power as to dictate to nations, and interfere with the freedom and culture of entire peoples. Some balance between the power of the individual and the power of the State is therefore necessary, which will protect the interests of both. The problem which this article does not answer is: where and when is such a balance reached?

The educational system of our English-speaking civilization is singularly vague when it comes to describing the meaning of race, language and nationality. From ignorance of the truth on these simple matters flow many disorders and idle quarrels which injure our culture, as is wished by the Distorter. Definitions in education are acts of defiance to the Culture Distorter, because they are affirmations of the possession of truth.

The Latin word *"natus"* relates to birth; *"natio"* means a group of people linked by birth, a true family; this is included in our concepts of tribe, clan and race. These ideas are realities except where there is total promiscuity; nevertheless, ancestry is always definable.

The word *"patria"* gave us our English word "patriotism" in conjunction with the Greek word *"ismos"* meaning "teaching" or "doctrine." Now *"patria"* does not mean merely "place of birth" or "native land" but rather the *Fatherland*—the area won by the blood and toil of ancestors, and also the culture therein created. Thus patriotism is a concept which includes the ideas of Property and Race.

Family Basis for Economics

"Economics" really means "care of the *House* or Race through Time." It is related to the Greek ideal of Life, not the market-obsessed outlook of self-styled "economists." If the Home becomes a market-place it ceases to be a Home; Love is sacrificial, not mercantile. Denial of distinctions such as these is the essence of all falsehood. The noble instincts of our children are stifled with lies; fundamental ignorance is let alone. The economic concept may be summarized in the word *Inheritance;* this is the key to successful resistance to Communism. Sorrows exist, like weeds in a garden; need they be cultivated at the expense of the fruit? *Inheritance* includes a love of the "future" which is not merely a stupefied wondering at rocket speeds but a simple anticipation of our children's joy in the life we have given them. Contempt for the past is the mark of perversion.

Nationality, which in Christian theology and much of pagan philosophy was a divinely-sanctioned reality and not a mere fantasy of theorists, was seen as the flower of human achievement by twentieth-century Europeans. Egalitarian humanism instead was shown to be a fantasy, engendered by English homogeneity. True reconciliation of members of the European culture was furthered by philosophical nationalism. Liberalism had retarded such reconciliation.

Patriotism on the National level is definable as the Doctrine concerning All That Which Is The Inherited Property of a Breed. This is the political creed of the twentieth century European.

The Corporate State was a legal expression. It was the use of Law to safeguard the National Economy, in the sense we have described above. This legal system (or "Constitution") recognized that creative work should be harmonized with National interests; if not, both would suffer. Today, with the growth of automation, physical work has lost its former importance, but for a sound cultural development the idea of the Corporate State must not be forgotten. It was a victory for all we love.

Ideological civil war threatened Nationality. Provincial patriotisms (the equivalent of "States' Rights") had come to realize that the Nation alone could safeguard their individual honor, traditions and very existence, because the Nation was at that time the most powerful political organization achieved by the race. In the same fashion class hatreds had to be replaced by class cooperation within and for the Nation, organically conceived. This idea is the key to National Economics and the Corporate State: *enthusiasm can support variety.* The purpose of life in the Corporate State was Achievement of Quality and the enjoyment thereof. Misery was seen as rooted in laziness.

The Guild System, which had flourished in the Greco-Roman City-States and which had been adopted by Christendom in the Germanic Middle Ages, provided the pattern for the *Corporations.* These organizations, from which the Corporate State draws its title, summarized the creative effort of the race, disciplined yet joyful, cooperating to overcome the obstacles of Nature to the material betterment of human life. Instead of workers in various industries being massed in Federations fighting Associations of Manufacturers, each individual industry was legally grouped into a Corporation which included all businesses and labor groups in that industry. The goal of the Corporation was more and better Production, not idle Competition nor Money whether as Profit or Wages. Hence the "enemy" was unformed Nature; harmony was the objective.

In the Corporate State, wages and prices and profits were made relative to Production. Strikes, and cabals of employers, were automatically outlawed. The influence of credit-manipulating loan sharks upon Government was destroyed. An authoritative bureaucracy of Judges, representing various specialist groups within the Nation, was installed between Capital and Labor. Honesty, hard work and realism were the hallmarks of this bureaucracy. It was a desperate necessity, not a wild-eyed New Deal Utopia, for a Nation where Capital and Labor had engaged in Civil War. Only Marxist war-propaganda can deny this.

Again in the Corporate State, a traditional European enthusiasm and pride in achievement by an individual, his "Province" and his Corporation found professional or artistic roots in National Patriotism and found its fruits in Production. Disciplined Distribution meant increased possessions for consumers, without revolution. The achievement of the Corporate State demonstrated the fallacy of Marxist materialism, which had proclaimed that poverty and class differences must lead inevitably and mechanically to communist revolution and eradication of the European tradition. Achievement of recognized excellence had replaced the Marxist insanity of perpetual internecine strife as a human goal. The principle of Leadership rather than that of Egalitarianism was proven to be the real meaning of Love; Peace lay in the tranquil harmony of order, not in the Nirvana of formless nothingness, the torment of the idle mind. The ideal of Chivalry was reborn in the Space Age.

Money

The ideal of More Money as an end in itself was advocated by anti-National saboteurs. Only more and better Production can permit more people to obtain more and better possessions. The goal of quick Money led to inflation, disappointment and Civil War.

After goods are produced, a period of time must elapse until they are delivered to consumers. Credit means faith in one's neighbor as a creative person, faith that he will deliver the goods as promised. Money is the measurement of credit. Insofar as it can be universally accepted, money enables shady characters to retire quietly from the scene of swindles to enjoy the fruits of corruption and ignorance. Power to direct a Nation's Parliamentary representatives often lies in the hands of such swindlers.

Money-manipulation and "Slickism" was held up to scorn by the Corporate State. To confirm National Sovereignty in the field of Money, the Corporate State adopted the following vigorous means:

1. Secrecy in public affairs was replaced by truth. The State withdrew from private groups the power to appoint bank officials whose work was of public importance.

2. Substantial borrowing from anonymous international banks was halted. Barter between mutually confident nations replaced usurious guarantees by those banks, hookworms whose head was Distrust of Truth, whose bellies were Secrecy and whose tail was Crime.

3. Not merely the precious metals but the entire resources of the Nation became the guarantee for issuance of such barter-credit. This credit represented a measure of *belief* that a national enthusiasm for creative effort, when suitably disciplined, would transform natural resources into valuable possessions. Paper money, based on such credit representing faith in honest work upon new lands, had frequently been issued among Western Pioneers on the American Frontier.

4. Honesty and self-restraint are necessary parts of this form of State-measured credit. Through the mechanism of the Corporate State, wages and prices are coordinated with each other, being ultimately based upon national production of goods. Thus the credit-anarchy which we call "inflation" or "depression" was made impossible; paper money stood for the existing resources of the nation which were being transformed by work; the level of wages and prices were each related to the amount of goods available. Surpluses were alloted without furor. Insofar as national resources existed, Production was cheaply distributed. Scenes such as the burning of harvests or the ploughing-under of crops were foreign to the Corporate State.

5. Immense enterprises of construction, such as the draining of marshes, the construction of road-systems, shipyards, and airplane factories, were achieved speedily and without any underhanded political-financial maneuvers as in the "New Deal." Maximum utilization of limited resources was attained. Cooperation with and trust in the national leadership was a necessary prerequisite to full-scale organization.

The Corporate State was a lesson for the crowded world of the future. Its leadership, in short, performed a good job.

If we have to get out of our country, then we would rather go out fighting than crawling on our hands and knees.

Mr. Ian Smith *Prime Minister of newly independent Rhodesia*

The Truth About Rhodesia

by IAN MACNISH

Multi-racialist policies of the past are the real cause of present-day racial troubles, and the British Empire was one of the worst offenders, cheerfully allowing people to be moved from one part of the Empire to another, as though they were nothing more than economic "units of production." Apartheid is the cure for, not the cause of, racial bitterness.

While the press of the world attacks the White people of Rhodesia, and endeavors to place the blame upon "White supremacists" and other well-nigh mythical species, the truth passes unnoticed. Yet the truth is so obvious; it cries out for recognition. The present-day problems of Rhodesia are not the product of the actions of Ian Smith or his supporters. They are not the product of any segregationist's mind—they are solely and simply the outcome of the multi-racial policy followed by the now-defunct British Empire and the stillborn "Commonwealth" which followed it.

Racial oppression and tyranny can never arise when races live separately, each in their own lands. Apartheid —true apartheid or "separateness" is the *solution,* not the *cause* of racial bitterness. Racial differences will always be apparent, but they cause no bitterness—rather are they the subject of polite and mutual interest—when two races are not forced to live in close geographical proximity, or worse, within the structure of a single society. Races need space around them, not merely geographical space but intellectual and cultural space, in which to breathe freely and move, they cannot and must not be crushed together in the attempt to force upon both a single form of culture. That way only tension, stress, unhappiness and human suffering can result.

There is a direct parallel between the behavior of individuals and the behavior of races. Two individuals living in close proximity must invariably by the very essence of human nature establish a superiority and inferiority relationship with each other. In married life, this is inevitable, but because of common interests a relationship in which one tends to lead and the other to follow, is generally a happy one. If it is not, then the two separate, and that is an end to the marriage. In other close relations, tension can arise, but superiority and inferiority relationships remain, and if distasteful to either party, those concerned either avoid each other or experience unhappiness.

So it is with races. If obliged to live in close contact, the one race slips unavoidably and naturally into a position of inferiority, and the other adopts an attitude and position of superiority, taking over all positions of leading importance. Since a race is nothing more than a group of individuals who are relatively alike, this in turn is no more than a group reaction following the pattern created by a million or more individual reactions. The individuals sort themselves out in this way, and the result is that a "race problem" has arisen.

If this is unpalatable to either group, then it is only correct and in accordance with the original plan of nature, that the two groups, the two races that is, should part company. Apartheid is the cure for, not the cause of, racial tensions.

Multi-Racial Policies

Thus the real criminal in Rhodesia and South Africa was the multi-racialism which governed the British Empire-Commonwealth attitude to races. Under free economic enterprise, people were regarded as nothing more than units of production, and since "trade followed the flag" labor of different races was recruited and shipped from one part of the Empire to another, quite regardless of the chaotic ethnological and social conditions which were created by this process. To provide cheap labor in Ceylon, Indian laborers were shipped across the Menai Straits, thus giving rise to the social and political problems which have bedevilled Ceylon ever since. Chinese were imported into Malaya and Singapore, with the resultant friction in Malaysia which has recently been largely eased by the two races "agreeing to differ," with the separation of predominantly Chinese Singapore from the predominantly Malayan Malaya. In the South Pacific, many ex-British islands now have a majority Indian population, to the discomfiture of the remaining native population. Burma recently drove out, by severe economic penalties, its large Indian population, which entered the country during British rule and took dominant control of commerce, thus solving, both for the good of the Indians and the good of the Burmese, a situation which had become cheerless for both parties. Wherever the British Empire extended, racial confusion was created, populations were encouraged to migrate at random in the name of progress, and social tensions were created where none had been before.

As if contrite at her past record, Britain has since the last war busied herself with importing vast numbers of colored populations, from all corners of the ex-Empire, into her own crowded islands, contrary to the wishes of her own population, as though to say: we shall now intentionally inflict upon ourselves the agony which we have caused others; you will then know, indeed, that we

are sorry for what we have done. So while the newly-independent countries of the Commonwealth are engaged in putting their houses in order, and introducing a system of strict apartheid, to the extent of repatriation of alien minority races, Britain, the arch-criminal in this matter, is totally absorbed in self-flagellation, by the creation of racial problems in her own land, where formerly there were none, and by exerting every muscle to impose multi-racialism in South Africa and Rhodesia, where the present governments, far from being White Supremacists, are endeavoring to grope their way to full apartheid, against the pressures of multi-racialist British and American opinion, backed by international interests which have invested in industry in both countries, and are reluctant to lose their cheap labor forces.

Africa is a large country, which is only thinly populated. Only a small proportion, if any, of the present races, Hottentots, Kafirs, Negroes, Hamites, Arabs, Mediterraneans and Moors who at present inhabit Africa are truly native to that land—but no vast exodus is necessary, there is room for all. All that is necessary is to untangle the confusion left by the multi-racialists, let the people sort themselves out—as the races of Asia are doing, even as this is being written—and then allow man to live on friendly terms with man, living amongst his own friends, his own kinsmen, each according to his own way of life.

The Richard Wagner Case

by FRANK COLLIN

To those of our readers who are music lovers, this will doubtless appear to be the most meaningful article in our current issue. Richard Wagner was a dynamic patriot. He deeply loved his Race, and was a close friend of Houston Stewart Chamberlain, author of Foundations of the Nineteenth Century, *who married one of his daughters. Wagner's magnificent music cannot be suppressed, even though devoted to the glorification of the Nordic peoples.*

Seldom, indeed too seldom, has the West dropped a damming boulder into the corrosive flood of world-ruination with the cultural massiveness and strength of Richard Wagner. As is the case with floods and culture-distortion, that which cannot be totally submerged, completely drowned is worn away beneath the surface by the steady, errosive flow until the object of decay crumbles headlong into the torrent. Only until very recently on the time scale of the historical past has the concrete spirit of the Master been seriously endangered. Unable to destroy his gift to art and the West, the Worldfiends must worm away at the base of his greatness by contorting the very frame of the Wagnerian music-drama.

The art-works and political writings of Richard Wagner have made him foremost among the immortally great spokesmen of the West, and, therefore, a major target of the adversaries of the European world. So great were Wagner's contributions to virtually all forms of art, the sneaking whispers of the Distorter were ignored for once.

Indeed, Wagner reversed the decadent trend of culture dissolution by providing inspiration enough to direct the efforts of 19th Century European painters to representations from his music-drama, a far more healthy course than was later followed in the 20th century. His libretto are literary masterpieces in themselves, and have inspired poetical translations as such into every Western tongue. His "music of the future" doctrine was responsible for the successors of the Wagnerian cult, the more important being Richard Strauss, Karl Orff and Hans Pfitzmer, and to no mean degree the works of Puccini, Verdi and Respigi.

But now, with the swell of organized anti-culture rising in a tidal wave over the West, Wagner and his art-works stand alone, save for those who are planning his downfall from within.

"Plastic Daemons"

Wagner realized exactly who and what his enemies were, and drew world attention to them in well written pamphlets and books, most of which are mysteriously "out of print." He gave form and feature to the evil attacking him in his characterizations of the world-wrecking dwarfs Alberich and Mime, whose lust for gold and irrefutable power brought on the Götterdämmerung—the cataclysmic immolation of the universe. Wagner never stooped to name-calling, but always referred to the Culture Distortors as "those plastic daemons of mankind's decadence," a concisely accurate epitaph.

With the advent of his more developed works, Wagner finally brought down the wrath of the "daemons." Parsifal, Lohengrin and Tannhäuser were and are anathema to his enemies, for they show a Christian Europe at Her

most glorious—strong and virile with the promise of the Future in her hands.

His Ring of the Niebelung, an ancient Norse-Teutonic saga Wagner developed according to his revolutionary art form, shows the noble characteristics of our Germanic ancestors—heroism against overwhelming odds, a natural sense of hospitality and "fairness," the strength of individualism, a belief in a personal destiny, the concepts of folk and family, a racial awareness, respect for authority and long-standing traditions, a pan-theistic view of the soul in addition to a faith in the gods and the divine heroes and vim and energy enough to laugh at the hardships of life. All this, of course, enraged the Distortor who was helpless in the crushing cultural victories of the Master in his battle for understanding. They could not destroy his image while he was alive, nor were they very successful for nearly three quarters of a century after his death. But the final bastions of defense are fast crumbling.

The master distortors have gone straight to Bayreuth, the Fest Consecrational Theatre where the Wagnerian music-dramas are performed, to wreak their pent up revenge by Hollywoodizing the Wagner art-works. For nearly a century, lovers of the immortal plays have journeyed to the impressive theatre on the world famous hill decked with flower gardens in much the same way as their ancestors traveled on pilgrimages to the sacred shrines of martyred saints. Indeed, the Festspiele *is* a shrine, a temple to Western Culture, where emotions border on the religious.

Suddenly, onto the holy ground of Bayreuth have rushed the mob with their "humanism," "humanitarianism" and odious "equality." They, the "plastic daemons," have conscripted Richard Wagner's own grandson, Wieland, to *destroy* what his grandfather dedicated to Western Civilization and what men have fanned with their own lives for the past one hundred years. Wieland has completely altered the production of the music-dramas, particularly the Ring, by eliminating *all* props and befuddling the meaning of the work still further with an "abstract," utterly senseless misuse of lighting effects. To yet deepen the confusion, Wieland has seen fit to make certain "cuts" in the original dramas of some of the most beautiful and poignant passages, tagging the deletions as "irrelevant." Irrelevant to what? Irrelevant to the new message of decay!

But worst of all, Wieland has replaced White European singers with Negroes! Imagine Brünnhilde, as Richard Wagner conceived her, Nordic womanhood at its most stunning degree. Or Venus, in Tannhäuser, the epitome of Western femininity, the "golden goddess of desire"—played by the American negress, Grace Bumbry!

How insane it all is! Consider for a moment the all-American Negro opera, Porgy and Bess, sung and acted by Chinese, or My Fair Lady put on by Eskimoes, or the Passion Play at Oberammergau done with Jews. The whole thing is a farce and a fraud. More than that—a desecration!

A Black Brünnhilde!

But Wieland and has criminal gang are not as well received as they would like to be. After Miss Brumbry's first performance at Bayreuth, the reviews were scarce and not at all detailed as would certainly be the case of any other American making a debut at the famous theatre. The papers reported Bumbry's appearance with her White husband with its ambiguous report that "she created a sensation in Bayreuth." No doubt; a black Brünnhilde would be a sensation anywhere!

Wieland has more or less admitted that Europe's young people are not very enthused about the changes, At a recent "performance" of Lohengrin in Vienna, in which wildly abstracted projections of jumbled, inter-religious symbols are substituted for the scenery and deletions from the score nearly cut the opera in half, catcalls and boos from the students followed the last curtain. Wieland often declared his sorrow and wonderment at the general rejection of his "interpretations." If we can trust in anything, it is our reformed, alert youth. They carry the destiny of the West in their fists along with the seeds of our enemy's destruction.

After reading the great historian Houston Stewart Chamberlain's *Richard Wagner,* it is safe to say that Wagner, from the lofty station of his super intellect, saw the coming of the Imperium. Wagner had great confidence in what he created because he believed in the indestructability of the West and in Her goodness that must and will triumph in a complete victory. Let us keep forever the message he gives to us from the twilight of the past. Let the beacon of this cultural giant light up the hour of momentous judgment which awaits us only just ahead in the darkness.

Since first this ancient earth began,
Innumerable tribes of man
Have sprung to life, then pass'd away
Like Flowers that live but for a day.
But, old or new, they all are gone;
And 'tis the hero's aim alone
That lives for aye in minstrel layes
And songs of never-ending praise.

Thiodolf the Viking

The Case Against Police Review Boards

by AUSTIN J. APP, Ph.D.

Crime is on the increase in the United States, and yet strenuous efforts are being made by liberals and acknowledged Communists to hamstring the guardians of the law. Civilian Police Review Boards are one of the methods by which police operations are to be hampered. Dr. App, Contributing Editor to WESTERN DESTINY *and Chairman of the* Philadelphia Committee to Support Your Local Police, *here gives an admirable synopsis of the issues involved.*

After the August riot in Los Angeles, which cost thirty-five lives and some $175,000,000.00 in burnt, wrecked, and looted property, Dr. Martin Luther King, conferring with Governor Edmund G. Brown, Mayor Samuel W. Yorty, and Los Angeles Police Chief William H. Parker, insisted that there had been police brutality and proposed the creation of a civilian police review board. Governor Brown accommodated King to the point of asking his seven-man study commission to consider the creation of such a civilian police review board.

In as much as one of the worst other Negro riots had occurred one year previously in Philadelphia, where this writer resides, precisely one of the few cities where such a review board existed and had been trusted to insure the prevention of major riots, Dr. King's demand for such a board should be viewed with scepticism.

At the very time Dr. King prescribed such a review board for Los Angeles, another distinguished Negro leader and editor, George S. Schuyler, writing for the North American Newspaper Alliance, wrote:

> "All of these civil-rights leaders have joined in a loud chorus denouncing 'police brutality' . . . The cry sounds in many cities, with monotonous regularity, for civilian review boards to help wreck discipline and restrain the police from doing what they are hired to do. This outcry has emboldened the Negro criminal element and lowered its respect for and fear of the police."

The *New York Times,* on August 30, 1964, headlining its report of the Philadelphia riot, "125 Negro Blocks are Quarantined by Philadelphia," and "152 Injured in Strife," concluded with the following paragraph:

> "White leaders here were said to have been confident that the city would escape the riots that had occurred in other Northern communities. Philadelphia is one city that has a civilian review board to look into charges of police brutality. Rochester is another."

Philadelphia is the first city to have set up such a board, in October, 1958. *Time* Magazine, as late as April 30, 1965, wrote, "In fact, all arguments about the pros and cons of police review boards ultimately lead to Philadelphia—the only city that has really tried the system."

The Board here has been a source of controversy. Possibly because of the disillusioning riot, *Time* rightfully reports:

> "And now the board's prestige is at a low ebb. Since Jan. 1, when its executive director quit to take another job, it has not held a single hearing. Ironically, civil rights leaders in Philadelphia seem to agree that it now hardly matters whether the inefectual board survives or dies."

Yet Martin Luther King blames the Los Angeles mass riot partly on the absence of such a board; in New York certain elements so agitate for the creation of one that, according to William F. Buckley, "notwithstanding the majority's opposition to a civilian review board, all the major candidates for the Mayoralty campaign have come out in favor of such a board." The candidates prefer to appease the demands of a vocal and determined minority. They assume that normal Americans, even when they do not favor a civilian police review board, will not make an issue of it, whereas the minority of proponents will—and be nasty about it.

Police Humiliation

A civilian police review board is one of those institutions which, like socialism, sound good in theory but disappoint in practice. Theoretically, such boards are made to sound democratically idyllic. They consist of a half dozen or more civilians, usually appointed by the mayor, who meet periodically in a location provided by the city, to hear complaints against the police and to confront the policeman with them. When a person or his lawyer is unhappy about an arrest he can require such a Board to call the policeman to defend himself regarding the charge. It can then find the policeman innocent or order him disciplined—to the point of losing his position and pension.

In practice and effect, however, it promotes the arrested person, the lawbreaker, to prosecutor and demotes the policeman to defendant. Even when the members of such a board are fair and reasonable, it is demoralizing to the police to be constantly subject to summons before it on any complainant's whim. The Philadelphia Board, admittedly reasonably, of some 660 cases, only adjudicated about eighteen deserving of reprimand and three of penalty. Nevertheless, the other 639, who were finally exonerated, had suffered the humiliating and worrisome experience of appearing for trial and defending themselves against the often impertinent charges of lawbreakers. To make matters worse,

in the early years the plaintiffs were not even under oath so that without fear of perjury they could slander the policeman. Now they are under oath but since their charges are not transcripted, a slandered policeman has little chance of legal redress.

A particularly unhappy feature is that any plaintiff can require the Board to summon the policeman for trial, no matter how palpably irresponsible the complaint. The policeman may even be required to stand for this civilian trial in his own time. One Philadelphia policeman had to lose his day off to be tried on the charge of a man arrested for driving through a red light. During the hearing the plaintiff revealed that he was in fact not irked with the policeman but with the magistrate of the case who, he said, had derisively called him stupid! In this and similar cases, the review board system firstly subjects a policeman to the anxiety of awaiting the charge, secondly, to the loss of his recreational time.

The system not only constitutes an evil harrassment but by its very nature puts the police in the wrong until proven right. The lawbreaker's legal or civil suit case cannot be prejudiced by the hearing, but the policeman's career can be ruined—and in any case his peace of mind is ruffled. The lawbreaker gets another unmerited and unpublicized advantage from having the policeman in his case brought to a board hearing. It gives him and his lawyer an invaluable pre-view of the case of the prosecution should a legal or civil action be pending. In these days, when as J. Edgar Hoover complains that "The bleeding hearts, among the judiciary, are so concerned for young criminals that they become indifferent to the rights of law-abiding citizens," this pre-view of the prosecution's case can easily suggest loopholes and technicalities for getting a defendant off —or off lightly.

Comprised of Amateurs

Perhaps the intrinsic reason these boards have not justified themselves in practice is precisely because they are civilian, a system of amateurs and not professionals. The police like the army, the judiciary, the clergy, is a highly specialized profession. While it may sound broadminded to entrust outsiders with the responsibility of adjudicating the propriety of a policeman's arrest, it is not good sense. Certain it is that no army in the world has ever entrusted its courts martial to untrained civilians. An erring clergyman is not tried by laymen but by his peers, fellow theologians. A college professor, thought to have graded unfairly, will have his colleagues judge the case, not sophomores. What university could survive if every student unhappy about his grade could require a civilian board to summon the professor to face the student's or his parent's charges of unfairness! The point in the following ironical letter to the Brooklyn *Tablet* is well taken:

> "What about a medical review board? This way, after a doctor operates, a patient—if he lives; if not, his survivors—can have an unbiased, uninvolved review board examine the facts to see if he were really ill, if the diagnosis were absolutely correct, and if the price was fair."

J. Edgar Hoover concurs with the stricture that civilians do not have the qualifications for adjudicating specialized police performance. "To a large degree," he writes, "these panels would consist of appointed individuals who are generally inexperienced and uninformed in law enforcement and police administration."

Another point to be made is such boards are not necessary to safeguard the legitimate rights of arrested persons. Anybody who has suffered or fancies himself to have suffered from the police already has two adequate recourses. First he can present his grievance directly to the police commander. Every police department has its own disciplinary system so constituted that a properly accused policeman will be tried by a panel of other police officers. Secondly, any plaintiff can initiate a civil suit, the normal recourse in a democratic society for righting a grievance. In short, these boards are essentially superfluous.

Favored by Subversives

While subversive elements favor them, the police, the men on the beat and the commanders in the office can be said unanimously to oppose them. At best they consider them an unwarranted form of harrassment; at worst, a repressive influence for effective law enforcement. Mr. John Harrington, national president of the Fraternal Order of Police, said that in Philadelphia some of the best policemen retire sooner because of what they consider the harrassment of the board, and the Civil Service Retirement Association in August, 1964, unanimously endorsed a resolution demanding the abolishment of the Board.

In Rochester, which had set up a board in 1963 and a year thereafter had a ferocious riot, "Almost to a man," *Time* reports, 'the city's 536 policemen feel that the board is intolerable." The attitude of the police generally is probably summed up in the words of one Rochester detective: "It's tough enough just being a cop. We don't need an advisory board to make the job tougher."

But not only the police consider these boards a harmful harrassment or worse; many other qualified observers do so, too. Chief of these is J. Edgar Hoover. In the FBI *Law Enforcement Bulletin* (January, 1965) he wrote:

> "A questionable move currently being championed in some localities is the establishment of civilian review boards to hear complaints against law enforcement officers. . . . it is clear this drive for external boards is an ill-advised maneuver. It amounts to the usurpation of authority rightfully belonging to the police commander."

The board, he holds, make the police executive "a mere pawn of bureaucratic committees, represent a backward step for Law enforcement," and suffer from "inherent political overtones."

> "In many instances, appointments will be made for political expediency rather than merit, and every faction, clique, group, and organization which has an axe to grind will demand representation."

In line with Hoover's discouraging of review boards, the FBI in its official report of September 18, 1964, on the riots in Philadelphia, Rochester, and elsewhere, con-

cluded that the civilian review boards had had a detrimental effect on police morale and on maintaining law and order. After asserting that the charges of police brutality were unfounded, that the police "were generally restrained in their conduct even in the face of continuous insults, barrages of rocks, bottles, Molotov cocktails and firebombs," it concludes further:

> "The investigations also reveal that where there is an outside civilian review board the restraint of the police was so great that effective action against the rioters appeared to be impossible. This restraint was well known in the community and the rioters were thereby emboldened to resist and completely defy the efforts of the police to restore order. In short the police were so careful to avoid accusations of improper conduct that they were virtually paralyzed."

The following paragraph almost certainly refers to Philadelphia and Rochester:

> "Interviews with individual policemen from patrolmen to high ranking officers revealed a general feeling that if they take action deemed to be necessary in such situations they will be pilloried by civilians unfamiliar with the necessities of mob control or even ordinary police action and may lose their posts and their pensions."

Misguided Humanitarians

This over-caution is exactly what lawless elements desire and what, it is to be feared, most of those agitating for such boards calculatingly hope to achieve. The Right Rev. Joseph A. Dunne, Spiritual Director of the Police Department Holy Name Society of New York City, in an article entitled, "The Other Side of the Shield," denounces "the continuous wailing" about police brutality "fostered by Leftist organizations for the past four years each time a policeman must arrest a violent demonstrator." He charges:

> "Those who would destroy our government have long planned a socialist line aimed at undermining the authority of the parent, teacher, and the police. . . . they cry 'Police brutality.' They wish to undermine discipline and control of the Police Department with 'Civilian Review Boards'." (*Our Sunday Visitor*, Aug. 30, 1964)

Although Martin Luther King and many like him may be sincerely convinced of the beneficence of such boards, it is certain that both the cry of police brutality and the clamor for civilian review boards are explicit and sinister communistic policies. The most cursory perusal of Red publications give evidence to that effort. Here is a "Program Proposal" of the Progressive Labor Movement, which the FBI Report of September 18, 1964, described as "a Marxist-Leninist group following the more violent Chinese Communist line." In a paragraph labelled "POLICE BRUTALITY" it specifically directs its professedly Marxist membership to agitate for police review boards:

> "Clubs should expose the class nature of the police. Communist councils and block committees to fight police brutality should be organized. Demand prosecution of killer cops. Demand that a working class community body have surveillance of police activity inside the stations, that truly representative civilian review boards be established. Fight against anti-constitutional powers granted to cops in each city. Fight to abolish tactical forces and red squads." (*Progressive Labor*, May-June, 1965, p. 24)

These Red directives to all communists and fellow-travellers for demanding civilian review boards clearly mark them as a device communists consider effective for degrading the police and undermining law and order. In general, Reds, gangsters, perverts, pornographers, dope peddlers concertedly want these review boards. Fellow travellers do too. Many civil righters and well-meaning humanitarians also do so. But those responsible for maintaining law and order—from J. Edgar Hoover to the cop on the beat, White or Colored—conscientiously oppose these boards. One would recommend that in a case where all Reds and lawbreakers are on one side but the forces for law and order on the other side, conscientious citizens will be counted on the side of law and order. That means, Martin Luther King to the contrary notwithstanding, they will oppose the creation of Civilian Police Review Boards.

Thoughts for the Peace Corps?

Take up the White Man's burden—
Send forth the best ye Breed—
Go bind your sons to exile
To serve your captives' need;
To wait in heavy harness
On fluttered folk and wild—
Your new-caught, sullen peoples,
Half-devil and half-child.

Rudyard Kipling—*The White Man's Burden*

The Republican Constitution of America

by EDWARD LANGFORD

"Equal rights for equal people" is the idea here expounded by Edward Langford. This is a further extract from Langford's revealing booklet entitled This Is a Republic, Not a Democracy, *which clearly explains the meaning of that important slogan for the first time.*

When William Pitt read the Constitution of the United States of America, he exclaimed: "It will be the wonder and admiration of all future generations and the model of all future constitutions." Gladstone echoed similar thoughts when he said: "It is the greatest piece of work ever struck off at a given time by the brain and purpose of man."

The making of the American Constitution was certainly one of the finest events in the history of man. It was fortunate in being fashioned at a time when, throughout the eighteenth century, the whole of the Western world had been deeply interested in the nature and history of political science, and it was fashioned by men who, though educated and scholarly to the last degree, were nevertheless sufficiently removed from the trials and problems of Europe to be able to study the experiences of Europe in a detached manner, and choose the shape of the American Constitution free from the emotions and pressures which surrounded all existing European forms of government. A new nation was being forged and the moulders of the American Constitution had the experience of the entire Western world before them. They used it well.

Through reflection, insight, scholarly study and practical experience, the formulators of the American Constitution chose a republic. They knew the history of other forms of Government that had gone before, and the circumstances in which these forms of Government had thrived or decayed. They knew the history of Greece, Rome, Venice, Florence, the Netherlands and the other countries of Europe. Knowing all this, and after ong debate, they eventually produced the Constitution with which we are all so familiar.

Nicholas Butler

We cannot do better, here, than to quote from Nicholas Butler's book, *Why Should We Change Our Form of Government?* written many years ago. What he says still holds true today, for the American Constitution founded upon two thousand years of Western political experience, was meant to last for many centuries, not just a decade or two: "This form of government was founded by men whose minds were fixed upon the problems involved in the creation of political institutions. They were thinking of liberty, of representative government, of protection against tyranny and spoliation, and of ways and means by which public opinion might, in orderly fashion, express itself in statute laws, in judicial judgments and in executive acts. The task of the founders was a political task, and with what almost superhuman wisdom, foresight and skill they accomplished it, is recorded history . . . It is a noteworthy and singular characteristic of our American government that the Constitution provides a means for protecting individual liberty from invasion by the powers of government itself, as well as from invasion by others more powerful and less scrupulous than ourselves. The principles underlying our civil and political liberty are indelibly written into the Constitution of the United States, and the nation's courts are instituted for their protection . . .

"The representative *republic* erected on the American continent under the Constitution of the United States is a more advanced, more just and wiser form of government than the socialistic and direct democracy which it is now proposed to substitute for it . . . To put the matter bluntly, there is under way in the United States at the present time a definite and determined movement to change our representative *republic* into a socialistic democracy. That attempt, supported by men of conviction, men of sincerity, men of honest purpose, men of patriotism, as they conceive patriotism, is the most impressive political factor in our public life of today . . . It presents itself in many persuasive and seductive forms. It uses attractive formulas to which men like to give adhesion; but if it is successful, it will bring an end to the form of government that was founded when our Constitution was made and that we and our fathers and grandfathers have known and glorified in."

The founders of the Constitution and those who followed them in early years never faltered in the conviction that it was a republic they cherished, not a democracy. As Hamilton said: "We are a Republican Government. Real liberty is never found in a despotism or in the extremes of Democracy."

In the light of a statement such as that, there is no

doubt that Hamilton and his colleagues knew all about democracies, and the fact that the Constitution nowhere mentions the word democracy is more than an accident. Not only does the word democracy not appear in the Constitution, but it appears nowhere in the constitutions of any of the fifty states.

James Madison, another of the slave-owning Founding Fathers, wrote: "Democracies have ever been found incompatible with personal security, or the rights of property; and have in general been as short in their lives as they have been violent in their deaths."

How then did this deep conviction in the advantages of a republic over a democratic system of government come to be shaken? The answer is simple: from the spread of Socialist-Communist race-mixing ideology. And let us make no bones about this. The opposition of Communism to Conservatism is not merely one of private capital versus state capital. As modern technology progresses, and corporations grow yet larger in relation to the small one-man business, the political issue becomes less clear. But when all is said and done, the real Communism is race-mixing, race-levelling. It is the destruction of our Western civilization in its entirety, and with it our western White race, not merely the destruction of the capitalist system. Those who think that the fight against Communism is merely the fight to defend Capitalism are sadly misguided—and may well falter and fail in the fight ahead. We are on the defensive against far worse evils than this, our whole civilization —our very biological heritage, is threatened. Money palls into insignificance beside the value of our cultural and ideological heritage, our civilization and our Race. The real danger from the spread of the democratic idea is the dispersion of power to those of inferior ability, those of subordinate race, who have been allowed within our gates.

Robert Welch

Robert Welch, in his book *Republics and Democracies*, has done invaluable work in drawing attention to the present threat to our Republic, by those who are trying to distort the Constitution into a Democracy. To see how the poison of these multi-racialists works we can do no better than to quote from him as follows:

"These conspiratorial hands first got seriously to work in this country in the earliest years of the Twentieth Century. The Fabian philosophy and strategy was imported to America from England as it had been earlier to England from Germany. Some of the members of the Intercollegiate Socialist Society, founded in 1905, and some of the members of the League for Industrial Democracy into which it grew, were already a part of, or affiliated with, an international Communist conspiracy, planning to make the United States a portion of a one-world Communist state. Others saw it as possible and desirable merely to make the United States a separate Socialist Utopia. But they all knew and agreed that to do either they would have to destroy both the constitutional safeguards and the underlying philosophy which made it a republic. So, from the very beginning, the whole drive to convert our republic into a democracy was in two parts. One part was to make our people come to believe that we had, and were supposed to have, a democracy. The second part was actually and insidiously to be changing the republic into a democracy. . .

"It was under Wilson, of course, that the first huge parts of the Marxian program, such as the progressive income tax, were incorporated into the American system. It was under Wilson that the first huge legislative steps to break down what the Romans would have called our 'mixed constitution' of a republic, and convert it into the homogeneous jelly of a democracy, got under way with such measures as the direct election of Senators. And it was under Wilson that the first great propaganda slogan was emblazoned everywhere, to make Americans start thinking favorably of democracies and forget that we had a republic. This was, of course, the slogan of the first World War: "To make the world safe for democracy." If enough Americans had, by those years, remembered enough of their own history, they would have been worrying about how to make the world safe *from* democracy. But the great deception and the great conspiracy were already well under way. . . .

"In 1928 the U.S. Army Training Manual, used for all of our men in uniform, gave the following quite accurate definition of a democracy: "A government of the Masses. . . . Results in demagogism, license, agitation, discontent, anarchy."

"In *The Soldiers Guide*, issued in June of 1952, we find the following: 'Meaning of democracy, *Because the United States is a Democracy*, the majority of the people decide how our government will be organized and run —and that includes the Army, Navy and Air Force . . .'

"Former Governor Lehman of New York, in his first inaugural message in 1922, did not once use the word democracy. The poison had not yet reached into the reservoirs from which flowed his political thoughts. In his inaugural message of 1935 he used the word "democracy" twice. The poison was beginning to work. In his similar message of 1939 he used the word "democracy," or a derivative thereof, *twenty-five* times. And less than a year later, on January 3rd 1940, in his annual message to the New York legislature, he used it thirty-three times. The poison was now permeating every stream of his political philosophy."

Welch's analysis is perfect, except for one thing—unfortunately the most important thing. He forgets that *equality is a sound and just principle for people who are equal.* The only objection, therefore, against democracy in the United States, is that with the present multi-racial pattern the people of the United States are simply not all equal—every year an increasing proportion of the population has the misfortune to be born "unequal." That is a big fact—one upon which all our decisions must henceforth be based. A fact which was not overlooked by the Founding Fathers, slave-owners as they were. Even Thomas Jefferson said: "Nothing is more certainly written in the book of Fate, that these people are to be free: but being free, it is equally certain we could not live together in the same government."

Communism always prospers amongst the multi-racial nations. It will always do well in Mexico and Latin Am-

erica, because the people have not the backbone to defend their liberties, they are easy dupes to the Communist dictators. But the Anglo-Saxon, Keltic, Teutonic and true White peoples of the United States are of stronger material than this. As we have seen, our people have historically been the only people who could sustain and make democracy work. When we conquered other lands, we gave firm government, either of an aristocratic type or else as a republican type, or a combination of both, to the people of other races over whom we ruled. Here in America we find ourselves fast becoming a minority—yes, a minority—and we have to accustom ourselves to this idea. Democracy cannot work in the multiracial state which our United States has become, and for our own sakes and those of our children—also for the good of the other races living in this Union, we must ensure that the Republic which was given to us by our ancestors, the Founding Fathers, is preserved, and not supplanted by a democracy, which, in view of the present racial make-up of our nation, would be Communism in disguise, or would very soon develop into that same Communism.

This is a Republic. Let's keep it that way!

Race in Ancient Greece

by ROGER PEARSON

Last month we published an article, "The Fall of Ancient Rome": this month's article is on similar lines. Here Roger Pearson follows the exposition of Professor Dr. Hans F. K. Gunther to show how the decline of Greece resulted from miscenation, and a decline in the quality of the people. As Lycurgus said: "Athens fell from want of Athenians." This is an extract from the booklet entitled Early Civilizations of the Nordic Races *available from* THE NOONTIDE PRESS.

A study of languages places the early home of the Hellenes between the middle and upper reaches of the Danube, round about what is now Hungary. As the historian Beloch says: "Like their Indo-European kinsfolk, especially their neighbors, the Thracians, the Greeks were originally a fair race." "It is fair hair that Homer gives his chosen heroes . . . the Laconian maidens, sung by Alkman in his 'Parthenia,' were blond, and the Boeotian women were still mostly blond in the third century." "The Epic paints us Achilles, Ajax, the Atridae, as men of imposing stature."

Before the Ionic and Doric immigration of Nordic peoples, the population of Greece was predominantly Mediterranean, with fairly strong Dinaric and Middle Eastern elements—the Pelasgians being of this mixture. Greek place-names in consequence are frequently pre-Indo-European, and the many elements of the Greek Mythology which remain from pre-Nordic times, such as Poseidon, show Mediterranean characters: Poseidon was black-haired, as was Hephaistos. Mycenean culture was in fact a Mediterranean-Nordic compromise.

This first migration took place between 3000 and 2000 B.C. Then there was a second migration a thousand years later. "Just as a first movement came from Central Europe into Greece as early as the Stone Age, bringing the Megaron house, stretched burial, and all kinds of new ornamentation . . . so more than 1,000 years later, towards the end of the Bronze Age, a second movement of the same kind came about, more Nordic in character, and embodying more stubborn powers of life." The Greek people, it has often been held, preserved a clearer memory of the second Nordic immigration, which brought about the Dipylon culture. Eighty years after the taking of Troy, the Greek legend tells us, the Dorians, the Heraklidae, came from the north into Greece.

The heroic sagas of the Homeric period are typically Nordic in character. The invading Nordic bands were led by national heroes without overbearing authority, as was the case with the early Persians and Hindus, and also later the Vikings. They came in helmets, armed with spear and shield, and their heroic deeds still inspire us many generations later. They burnt their dead, and surrounded themselves with the warlike religious traditions of the North, which shortly developed into the Olympic figures of Homer's Gods.

The Doric Invasion

The Hellenic sagas are concerned with the very earliest period of Hellas, when only a few Nordic tribes had arrived. Later the Ionians came, followed in about 1300 A.D. by the Aeolians and the Achaeans, and the Mycenean culture came into existence. Finally, about 1100 B.C., the Doric invasion came, following which we find the Dipylon culture. Herodotus tell us that the Dorian's ancestral home was amongst the snows. But the *Iliad* nevertheless gives a moving picture of the ideals of the Nordic nobility in the Heroic Age of the Hellenes which is a spiritual education for Nordic people of any land. Wright, in *Feminism in Greek Literature*, describes Homer's ideas on sexual life as being "of a Scandinavian type."

The type of idealised beauty in Greece remained Homeric throughout the whole history of that great

civilization. Hesiod, like Homer, calls the heroes and gods blond, blue-eyed and tall. In Homer, dark hair is the attribute of non-Hellenes. Greek sculptures in particular generally show pure Nordic features as their ideal, and as late as the fourth century A.D. the physician and sophist Adamantios describes the population of Greece as still distinctly Nordic, although we have grounds to wonder whether he was not somewhat swayed by the traditional concept of what a Greek should look like, as Greece was by then very considerably mixed. He writes: "Wherever the Hellenic and Ionic race has been kept pure, we see tall men of fairly broad and straight build, neatly made, of fairly light skin and blond; the flesh is rather firm, the limbs straight, the extremities well made. The head is of middling size, and moves easily; the neck is strong, the hair somewhat fair, and soft, and a little woolly; the face is rectangular, the lips narrow, the nose straight, and the eyes bright, piercing, and full of light; for of all the nations the Greek has the fairest eyes." The reference to the hair being "a little woolly" is a definite concession to the mixing of blood which by then had progressed far, but the ideal of the Heroic Age was still in the writer's mind.

Painted Statues

Apart from the multitude of statues surviving from Hellenic days, a very clear impression of racial patterns is given by the small terra-cotta figures, mostly from the fourth century B.C., which bear traces of paint. These usually had light hair and blue eyes, the former being almost without exception red-brown. Painted statues from the time of the Persian wars (fifth century B.C.) almost generally have fair hair. Pindar, at the same age, calls his countrymen "the blond Dania," and Xanthos (the blond) is fairly often found as a personal name, Sophocles praises the women of Thebes, who were generally held to be the most beautiful in Greece, and Dikaiarchos says of them: "They have fair hair, which they wear tied in a knot on the top of their head."

From a fairly early date, however, the original pattern of Nordic nobility ruling over a subject Mediterranean population was in Greece affected by a steady flow of short headed races, mainly Middle Eastern, which appear to have trickled in from the Balkans, Asia Minor and Crete. Socrates, whose ethical discourses were not in the Nordic tradition, had a broad head and flat features, possibly Alpine, it being commonly remarked that his appearance was quite exceptional for one of such intellectual ability. Generally, in fact, the broad head was looked upon as comical, and used for comic masks, and Greek jesting figures always portray broad, blunted faces, small eyes, thick projecting noses and sometimes thick lips like those of a Negro, and were never Nordic or Mediterranean in appearance. Then, as dark hair became more common amongst the upper classes, dyes to color the hair fair became popular, and Euripides leaves us with advice on how the hair may be dyed blond. Adamantios goes so far as to say that there was a general feeling amongst the late Hellenes that black or curly-haired people were deceitful and lustful.

Greek political history is little more than the interaction between a spirited Nordic upper class and an alien racial lower class. The constitution of the Spartans is typically illustrative of this interaction. There were three separate classes: an upper class of Nordic-Doric lords, the Spartiats; an intermediate free class who were liable, as all freemen traditionally were in Nordic societies, for military service, probably made up of pre-Doric, but Nordic, Achaens; and a lower class of Helots or serfs, mostly of Mediterranean race, over whom the Achaens had formerly ruled. The lordly families had their hereditary estates, and the "Spartan" way of life was one of Nordic military discipline reinforced by eugenic practice. Brasidas warned his fellow Spartiats, "We are few in the midst of many foes," and rewards were paid for large families amongst the freemen and nobility, whereas population increase amongst the Helots was discouraged. At the same time, although a man with four or more children was exempted from taxation, the children of the upper class were subjected to strict, if somewhat primitive, selection. Plutarch adds that the Spartans were also the first to improve the breed not only of dogs and horses, but of men. Xenophon says, "These measures could not but produce a race excelling in build and in strength. It will be hard to find a healthier and more efficient people than the Spartans." In Sparta itself the nobility claimed that they were the only pure-blooded Hellenes remaining, and the women were praised by Spartans and non-Spartans alike for their beauty, health and chastity, while yet they had greater freedom than in the decaying Athens of the Periclean age. Bakchylides, in the fifth century, called them blond.

The Rise of Tyrants

Although Sparta suffered heavily in war, the eugenic laws of Lycurgus could not but have their effect. It was a change in philosophy that destroyed Sparta, for the old national and community idea passed away, and instead emphasis on individualism caused the old laws to be repealed. Spartan freedom became license, and, as often happened, Nordic decay was heralded in by ideas of "enlightenment" and "individualism." Buddhism had the same effect in India, when it attacked the old Brahmanic laws. Athens became decadent following the introduction of her age of "enlightenment."

In Athens, as in Sparta, the decline of the state is marked by the decline in Nordic blood. When class divisions become based on wealth instead of race, mixed marriages begin to take place, and Nordic blood must go. The Solonic constitution of Athens first based values on landed property, but this is replaced by wealth in terms of money. Tyrants, or popular demagogues, relying for their support upon the "'people" (the non-Nordic masses of Athens) begin to appear, and they cause the execution of the leaders of the nobles—of the boldest spirits among the nobles, that is to say.

The wars with the Persians, and the internal strife with other Greek states, weakened the warrior upper class. Especially was this the case in the Peloponnesian war: Athens seldom had more than 30,000 citizens (Nordic freemen), and "in the Peloponnesian war alone the Athenians lost through the Sicilian expedition 60,000 men, only some of whom, naturally, were full citizens. After the fight at Chaeronea 20,000 of those who were

not citizens had to be raised to citizenship." So it was with all the Greek states. Those which did not mix with the masses, died out. The Doric military nobility put 8,000 men into the field at the time of the Persian wars; after the battle of Leuktra it could raise only 2,000 men and in the year 230 B.C. there were only 700 members left.

There can accordingly be little surprise when Manilius, a member of the powerful, still Nordic, Roman nation in the reign of Augustus, already included the Greeks among the dark nations (*coloratae gentes*), for their nobility had virtually vanished, and the masses had taken over. It is interesting to remember, however, that the Greek States which lasted the longest were those which retained their Nordic character the longest. Sparta survived longer than Athens, Thebes lived even longer. And as Greece waned, the Macedonians, keeping their Nordic blood purer in the mountains north of Greece, rose to prominence. The colored sarcophagus of Sidon shows the Macedonians as white skined, fair haired and blue eyed, and "strongly developed mounds over the eyes, a slightly receding forehead, and not a very high skull, a sharp strong chin."

We know from the accounts of the appearance of Alexander that he was long-headed, fair-skinned, blond, and that he had such delicate skin coloring that he could blush not only on the cheeks but right down to his chest. In Greece the Nordic blood was exhausted, but in Macedonia we had a Nordic people just struggling up. Alexander the Great led these people to fame half way across Asia, to scatter their tiny numbers across a farflung empire, and so destroy them.

As Lycurgus expressed it: "Athens fell from want of Athenians, and what is left of her glory is as the light of a planet which has long since disappeared."

What he said of Athens, was true of all the ancient Hellenes.

Science & Insight

Human Nature and Government

by SIR ARTHUR KEITH

The main purpose of this essay is to expound the thesis that a primitive group of humanity is governed by the action and reaction of those inborn mental qualities which are known collectively as "human nature." Nay, my thesis is somewhat more ambitious than I have stated, for I am persuaded that human nature not only supplies the means of group government, but that it has been so evolved as to govern the evolutionary destiny of human groups. What do I mean by "evolutionary destiny"? It is a trite saying that the object of a man's existence is to develop all the potentialities and latent powers that are within him. The student of evolution seeks to explain the existence of a primitive group of humanity in a parallel manner; its chief end is to bring to light the hidden potentialities of its germplasm. To do that the group must remain intact and separate, not for one generation, but for an infinity of generations. Human nature is constituted so as to control and regulate the affairs of a group, not only for a generation, but so as to secure its perpetuation over an infinity of generations. In brief, I am to maintain that *politics—the art of regulating and controlling the conduct of a community—is part of the machinery of evolution.*

Government can be applied only to a community which is sharply delimited from surrounding communities. For purposes of administration modern governments find it necessary to divide their territories into small units, known as parishes, and larger, known as counties. "Tribal law," wrote Bagehot, "could work only on an isolated group."[1] In Essays V and VI we have seen how human nature works to maintain group isolation: first, by the individuals of a group being conscious of membership being restricted to their own group; secondly, by limiting their active sympathy to fellow members; thirdly, by an aversion to all who are not members of their group; fourthly, by a deeply rooted prejudice (patriotism) in favor of their own group and of the territory on which it lives. In such ways does human nature work to secure the condition of isolation which makes the self-government of a group possible.

Bonds of Affection

There are certain other conditions which must be complied with to make a group capable of self-government. Its members must be bound together by bonds of mutual affection and of understanding; they must be known to each other; they must have confidence in each other; they must have those qualities which incline them to mutual service and co-operation. Under the domination of a quest for status (see preceding essay), each member of a group has established a relation with every other member; each has learned how far he may command, and how far he must obey. In assuming that all these conditions were present within the groups of humanity of the primal world, I am fortified by an observation made by Darwin on animal societies while he was still a naturalist on board the *Beagle*: "As we see those animals whose instinct compels them to live in society and obey a chief, are most capable of improvement, so it is with the races of mankind."[2] If discipline and obedience had been instituted in animal societies under the sway of instinct, we need not hesitate

in believing that under the rule of human nature, which is the progeny of instinct, they were also present in human groups of primal times.

The safety of the people is regarded by all statesmen as the supreme law; everything must be sacrificed to secure that end. How, then, was the supreme law upheld in a primitive tribe? The machinery of protection was supplied by certain elements imbedded in man's mental nature, but before naming these, and specifying their mode of action, it will be advantageous to recall an important principle which we shall now see in action. The principle involved is that which compels a tribesman to sink his individuality in that of his tribe; so strong is this principle that, in certain circumstances, there is a complete surrender of self for the good of the tribe. Take the strongest of man's prepossessions—the instinct for self-preservation; so strong is the principle of transference that a man, to preserve the life of his group or tribe, will overcome his own most powerful instinct—that of self-preservation—and give his life. Mental qualities which serve for the protection of the individual, such as fear, alarm, anxiety, care, concern, and suspicion, are transferred by the individual to the group and are used for the protection and preservation of the group.

Group "Destiny"

Of the dangers which lead to the mental mobilization of a group's defensive powers, there is one of which I have made no mention—namely, a threat to its independence. Now, we say a group is independent when it recognizes no higher authority, but is free to work out its own destiny—that is, its own evolution—under its own government, which, in the case of primitive groups, is the government of the ruling powers resident in human nature. I do not suppose that a primitive group ever made independence the conscious object of its struggle; it fought to maintain its integrity and its separateness from all neighboring groups, and in so doing secured its independence.

There is a second and very important department of group government which remained, and still remains, almost entirely under the rule of human nature. This is the department which has to do with the reproduction and continuation of the group. *A living group is but a link between a dead ancestry and an unborn progeny.* It is a government's business to carry out "a partnership, not only between those living, but also with the dead, and those who are to be born."[3] The replacement of the existing group is secured by the "imperial passion," the impulse which compels young men and women to "fall in love," to mate, to desire children, and to rear them. "Sex-love," as Thomas Reid has remarked,[4] "has effectually secured these objectives in all ages and in every state of society." The care and upbringing of children has been safeguarded by one of the strongest of inborn emotions—that of maternal love. Maternal care is supplemented by the inborn partiality a father has for his own children. So omnipotent are the parental impulses that they may be said to enslave mothers and fathers for the best part of their lives in the service of their children. Child-rearing may be regarded as the chief industry of every social community; *if this industry fails in a group, then that group passes out of existence.* The process of evolution permits no balking of the reproductive instincts; the infertile groups are rigorously eliminated, and the fertile perpetuated. The parental duties which prevail among human beings are particularly onerous, owing to the prolonged period during which children must be cared for and fed. Just for that reason human parental impulses have a compelling potency.

A group of primitive humanity may be regarded as a cradle for the young; the cradle is filled by the working of those elements of human nature just specified. The sole duty of group government is to protect the cradle; to this duty a group is always on the alert. Nothing rallies the fighting spirit of a human group with such impetuosity as a threat to its women and children—to its cradle. The duty of protecting the young by a parent or parents is a very ancient ordinance of Nature, but in the human kind this ordinance is carried out by the whole parental group. The cradle is also safeguarded by group opinion, which regards every act that legitimately fills the cradle as good, and therefore a virtue, while every form of conduct which tends to make the cradle empty as bad, and therefore a vice. There is, too, in human nature a desire for perpetuation of name, of family, and of group—an accessory aid to reproduction. In all these ways human nature presides over the reproduction and continuation of a human community.

So far I have been discussing the part taken by the various elements of human nature in governing the affairs of a group of primitive humanity. I am now to turn to the problem of how, within each primitive group, experience became treasured, handed on from generation to generation as an oral tradition, and how this tradition became accepted by the group as an embodiment of its law. I am assuming that the memories of these early men and women had become sufficiently strengthened to serve, not only as treasuries of their own experience, but also to carry all kinds of lore gleaned from the generation in which these men and women grew up. Amid that lore were the proper modes of conduct, habits, customs, and the right attitude to be assumed towards all the forces of Nature by which the group was surrounded; in brief, each group was the carrier of a tradition. But it was more than a mere carrier of tradition; it was a school in which that tradition was taught. Round the family hearth, children drank greedily of the words of wisdom that fell from the lips of parents and of elders. Falling on the receptive mentality of childhood, these words gave the deep impression of being final truths or convictions that had to be remembered and obeyed. Thus the young of every generation grew up with a formulated code of beliefs and convictions which was to regulate their conduct as members of their group.

Tradition is experience gained under the workings of human nature; unless tradition is consonant with hu-

man nature—perhaps I ought to have written group nature—it is powerless to regulate conduct. Thus, in an ultimate sense, primitive groups of humanity were, and are, ruled by human nature.

"Code of Amity"

I have left to the end of this essay the discussion of what I consider to be the most important aspect of human nature as a governing force. I have already noted (Essay VII) that human nature has a dual constitution; it is made up of two parcels of qualities, of two codes. So far as I have gone in this essay, only one code has been discussed—the code which rules in all the "home affairs" of a group, the code of amity. The code which dominates in all "foreign affairs" of the group—the code of enmity—has not been mentioned.

Let me first give a brief enumeration of the chief elements in human nature which go to the working of the code of amity. They are love, affection, sympathy, fellow-feeling, mutual trust, faith, goodwill, mutual service, tolerance, charity, and loyalty. In the enmity or cosmic code are included the qualities which are the converse of those just enumerated—namely, dislike, hate, illwill, distrust, suspicion, intolerance, deceit, treachery, contempt, envy, jealousy, and malice. The tribal mind is so constituted that no contradiction is felt in the use of two opposite codes of conduct, one towards friends, the other towards enemies; nay, a failure to observe the dual code would be one of the gravest breaches of group custom. The use of the dual code involves the observance of two standards of justice, one standard valid for home affairs, the other for foreign affairs.

How are we to explain the duality of uncorrupted human nature? I know of only one satisfying explanation. If we assume, as we have good reasons for doing, that human evolution has been effected by group contending or competing with group, then we can realize the advantage of a mentality which worked in the interests of a "home group" and against those of neighboring groups. Such is my case for affirming that human nature has been developed, not only as an instrument of government, but also as an instrument of evolution.

It is not usually recognized that the practice of the dual code gives rise to that form of behavior known as "clannishness" or "party spirit." Clannishness is the application of the code of amity to one's friends, and of the code of enmity to one's enemies. This truth has been recognized by Professor F. H. Hankins in the following statement:—

> "In relation to one's own gang, whether tribe, political party, or business group, one must be loyal, honest, truthful and steadfast, charitable and helpful. In relation to the 'out-group' one becomes meritorious in proportion as one is deceitful, treacherous, lying, vacillating, cruel and destructive." [5]

In this passage Professor Hankins is not concerned with what human nature ought to be, but only with what it has been and still is. He also recognizes that the "spirit of clannishness is both a consequence of, and an aid in, the group struggle for existence."

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Books

IT BEGAN HERE

BY W. A. CARTO

THE LEOPARD'S SPOTS: *Scientific Attitudes Toward Race in America* 1815-59, by William Stanton. University of Chicago Press, 244 pps. with index. Hardback, $4.00

Most Americans are woefully uneducated about racial thought, though this ignorance extends throughout the Western world, as well. In the beginning, before the explorations, Europeans naturally assumed that all men everywhere were like themselves, but as knowledge broadened, confusion came.

At first, there was the simple question whether or not Negroes were human, and this was the problem presented to the Portuguese in the fifteenth century. It was, of course, a religious question—as all questions were in those days—and finally the Church decided that Negroes were human, for if they were human, they had souls to save. This was the first great philosophical-theological-scientific problem brought by race contact.

Thinking about race was hardly beyond that point when our ancestors reluctantly decided that Indians could not be enslaved and began a program of importation of Blacks from Africa. Thus, the early Americans became the first Northern Europeans to be confronted with a race problem—and a three-cornered one, at that.

Therefore, it is only logical that the home of scientific racial thought should be the United States, even though this fact is an incredible one to the brainwashed millions of today who are certain that racial thought started—and ended—with the Third Reich!

Perplexed Genius

But a racial problem does not exist unless there is race contact. The converse is also true! Where there is race contact, there is a race problem. This reversible theorem is a perplexing one for genuises like Gunnar Myrdal, the Swede who—precisely because there are no Negroes in Sweden—was chosen by the Carnegie Foundation to write a book on the subject.

In this interesting and revealing book, Dr. Stanton has gathered together a wealth of material on the writings, debates, arguments, problems, triumphs and failures of the personalities of the ante-bellum years who dealt with the race issue on the intellectual plane.

The central problem at issue was the question of single or multiple origins for man. Biblically, there seemed to be little question but that mankind came from a single couple —Adam and Eve. But if this was true, how could the vast racial differences be accounted for if Adam delved and Eve spun only some 6000 years ago?

Bible Defence

The argument raged not only between those who interpreted the Bible to suit their theories but also between others who rejected the Bible as a source of scientific dogma.

Of the former persuasion there were redoubtable pro-slavery preachers such as Josiah Preist (whose rare book, *Bible Defense of Slavery,* can still be found once in awhile in antiquarian bookshops) and John Bachman, who had the difficult job of proving Negro inferiority starting with the premise of the single origin of man.

This school was perhaps the summit of the theologians who, ever since the beginning of Christianity, justified slavery by its tenets. The Civil War, it seems, was the end of the domination of world-wide Christianity by pro-slavery theorists. Today, as we know, Christianity is used to justify total and complete equalism —the very opposite of its use for the first eighteen hundred years of its existence.

The latter group—those who rejected the Bible as science—from whom are intellectually descended all modern writers on scientific aspects of race as it pertains to anthropology, biology, ethnology and psychology, was represented by Samuel George Morton, George R. Gliddon, Josiah Clark Nott and others, among whom the name of Louis Agassiz stands out.

The argument was only prolonged and embittered and made more pressing by the result of the Civil War; but Charles Darwin supplied a massive contribution by his *Origin of the Species* that turned the debate to different fields. After Darwin there was no longer that old bugaboo of single or diverse origins to plague the logic of science, for the time scale was now geological.

Sometimes in books on the past we meet characters whom we would like to know better, and we feel that if they would live in our day, that they would be quite at home. Such a man, it seems to this reviewer, is Josiah Nott; someone should write a biography of him. A medical doctor in Mobile, Dr. Nott had no time for the comfortable myths of the day: his mind was sharp-edged, without fuzziness. His tongue was also sharp, but with humor and common sense. Although he disliked slavery, he recognized that the Negro race had to have a master or it would die in competition with Whites. Today, one wonders what his caustic tongue would say of LBJ's "Great Society," of which the Negro has become at the same time the ward and the Grand Panjandrum, thanks largely to that species for which Dr. Nott had so much ridicule—the preachers.

SIMPLIFYING FINANCE

BY EDWARD LANGFORD

WEALTH, VIRTUAL WEALTH & DEBT, by Professor Frederik Soddy, Omni Publications, Hawthorne, California. 353 pages. Clothbound $4.50

"Funny Money" has been a popular subject for more than half a century, and there is no doubt that money can be a very funny thing indeed. Omni Publications have now just produced a new edition of Professor Soddy's already well-known publication explaining the "economic paradox." What is this paradox? Briefly the fact is that although money seems a solid enough thing to the individual, its value can in fact be highly ephemeral is mishandled by those who control high finance. This is an important matter politically, because complete social revolutions can be achieved, and the old order destroyed to make way for the new, by simply engineering the inflation of a country's currency. Also, since the small nations of the world are at the

mercy of international financiers, it follows that the small nations have no true independence as such. Those who wish to know more about this subject, are well advised to consult Professor Soddy's already well-known study of wealth.

IN HISTORY — PROPHECY!

BY ROGER PEARSON

AS LINCOLN WANTED IT by Maj. Gen. James E. Edmonds, N.G.U.S. Retd. Carlton Press, N.Y. 1964. 257 pps, cloth bound. $3.75. (Also available from WESTERN DESTINY.)

"My first impulse would be to free all the slaves—and then send them back to Liberia," thus wrote Abraham Lincoln, in 1854. Why was this not done? Lincoln answered that one himself: "Whatever high hopes there may be in this in the long run, its sudden execution is impossible. If they were all landed in one day . . . they would all perish in ten days."

Two years later, Lincoln again stated, while condemning the evils of slavery as a practice, "There are not enough ships and money" to send the Negroes away, that being, he stated, his "real desire."

The author of *As Lincoln Wanted It,* has had a lifetime of experience in the color problem. He bears no animosity for the colored people, any more than a race horse trainer has for his race horses, rather a fondness and a desire for their welfare. Beginning on a southern cotton plantation, Maj-Gen Edmonds saw the problems of the multi-racial state in many parts of the earth's surface, and finally found himself in command of Camp Lee, Virginia, the nation's largest bi-racial training installation, during the Great Fratricidal War. He concludes that there is only one solution to America's race problems, and that is not merely localized segregation, but complete geographical apartheid—A Great Adventure, as he sees it—the vast repatriation of the Africans to Africa, a complete continent waiting for people to develop it.

This is an issue which we are going to hear more of in the future, a great deal more of. Throughout the world, racial and religious problems have become rapidly more acute, as populations have been allowed to mingle under capitalist regimes, which placed money above race and culture. But in Africa and Asia the native people have already accepted the policy of repatriation of minorities as being the only solution to their own local problems of racial and religious stress.

One quotation is particularly impressive. It comes from Jefferson's *Notes* on his proposed law to end slavery: "Among the Romans, emancipation required but one effort. The slave was made free, might mix with, without sustaining, the blood of the master. But with us. . . . a second is necessary, unknown to history. When freed, he must be removed beyond the reach of mixture."

In fact Jefferson fully foresaw the problems of the present day: "Deep-rooted prejudices entertained by the Whites; ten thousand recollections by the Blacks of injuries they have sustained; new provocations; the real distinction which nature has made, and many other circumstances, will divide us into parties and produce convulsions which probably will never end but in the extermination of one or other race."

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